

Chap. XV} GOD AS ANANDAM OR LOVE ITSELF.
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looking up, the radiance and the glow;
looking round, the
charm and colour; brooding within, the
gospel and the
beatitude ; listening within, the oracle
and the inspiration ;
silently reposing, the refreshing slumber
and the rejuvenating rest.

Again it is man's love in response to that
of God that
enables the pious martyr to laugh to
scorn the tyrant's ire,
to smile on the scaffold, to court
honourable death and to
seal the doctrine of truth with his life-
blood. And it is this
love for his fellow creatures that
emboldens the true hero to
seek the huts of misery and the scenes of
pestilence as the
field of his glory and victory.

Every one knows the world-wide tale
about Abou Ben
Adhem—how he showed himself to be a
real lover of man
and how an angel from God assured him
that he headed the
list of all the lovers of God. In fact, we
may rest assured
that wherever there is real genuine love
for God, there cannot
but be deep love for all His creatures; and
that he who
disinterestedly and with a pure motive
loves every object
around him consciously or otherwise,
loves the Creator,
Father and Sustainer of that object. It is
this deep love

for God and all his creatures that makes a man complete.

Be he ever so great and large and""
broad, let his intellect
be incommensurable, his other faculties
brilliant, unless and
until he has deep, firm, and enduring love
for God and for

His creatures, that man is after all a
glaring type of badness.

It is this deep love for God and for His
creatures that brings
into play all the latent capabilities and
attributes of a great
man. The more we revere and love the
Creator, the more
do we love the created; for in the words of
the poet:—

 '< He prayeth best who
 loveth best,
All things both great and
 small;
For the dear God who
loveth us,
He made and loveth all."